/133/

793 The Cururu then, before the total flood, went into the ground, carrying burning embers in his mouth, and there, by blowing on them, he did not let them go out. When he found out that the liquid element had disappeared from the face of the earth, he once again took into his mouth the embers of fire, came out into the open air, sought out the two children, delivered the fire to them, and thus they were able to cook the fish which they were patiently extracting from the fresh water, and thus they were able to give warmth to their shivering members (1).

[538] [825]

1. When children bother a toad, it will puff itself up to remind them that by blowing it did not let the fire go out, reminding them that they owe it gratitude. This is what the very old people tell the children.

The two children grew older until they were old enough to propagate, which in fact they did until the Chiriguano had again multiplied, all of whom, according to them, descended from those two beings.

This story, as I said, clearly manifests, with very slight differences, the idea of the universal flood, of Noah's ark, and of the human race which was saved in it. At the same time it demonstrates the ill will of Aguara-Tunpa against God and His creatures, and the new multiplication of the race on the banks of a river.

776 173 792 The primary divinities, one completely good and the other good and bad, depending on his will, are only two, but tradition and relatively contemporary history teach us that in different times and in various regions some daring Indian who was fond of laziness and other people's property, with a degree of loquacity and extraordinary promises, managed to gather around him in his new house, which he had deliberately built outside the town, a multitude of Indians from near and far and claimed to be Tunpa, an extraordinary and marvelous being. Others, including a certain woman of great daring, have claimed to be Tunpa ichi, "mother of God," which had little effect, and on other occasions,

/133 cont./

776 finally, the caciques, tired of being oppressed in certain areas by
173 certain bad Christians, have called some unfortunate, but alert
792 and bright boy Tunpa, in order to gather Indians from other areas
to hear a flesh and blood God and fight with courage in the holy
war (2).

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2. The Mexicans, at the time they were conquered by Hernán Cortes, had temples and idols, with priests serving them. When they beat on the holy drum, the fury of the warriors was kindled. In one battle Cortes lost 60 Spaniards, who were burned before the idols.

776 In this last case the illustrious Missionary Father Angélico
173 /134/ Martarelli, in his appendix to the history of the missions
792 says in substance the following: "The boy whom the caciques
791 chose to deceive the rest assumed the name of Tunpa so that his oracles would be believed and respected with great reverence. He was shut up in a hut and from there, through his counselors (one of whom is still alive and very attached to the missionary), gave answers to those who asked, Indian or white. These must respect his advice with all humility, and they were damned if they declared themselves unbelievers, while those who were good joined the ranks behind his flag.

Beliefs in the Spirits

152 It is not unusual for someone who is passing through Chiriguano towns to hear, either near or far, a man or a woman, or some-
[795] times many people, crying, especially at night. In this last case it causes sadness and who knows what terror for white hearers or for missionaries, because these wails sound like those of condemned
775 souls, and it seems as if they are crying about their misfortunes and the loss of eternal blessings.

/90 cont./
preceding. I must also cite A. Métraux's publication, "Les Hommes-Dieux chez les Chiriguano e dans l'Amérique de Sud /Men-Gods among the Chiriguano and in South America/" (363),

363. In the Revista del Instituto de Etnologia de la Universidad Nacional de Tucumán, Vol. II, No. 1, Tucumán, 1931.

in which he deals with the cases, repeated several times, in which some individuals among the Chiriguano appear as Messiahs and, acquiring many proselytes, gave the mission administrations much to do.

Plaited Objects Used in Religious Celebrations, from the Collection

I.A. 1439. (Chiriguano) Length 70 cm. (Fig. 43b.)
I.A. 1440. " " 37 cm. (Fig. 43a.)

Plaited objects like those mentioned above are also very common among the Paraguayans and made in the same way. This custom of making such plaited figures and having them blessed, as the Chiriguano also do, is connected with the Catholic ritual, and the Chiriguano no doubt received it from the missionaries along with the other rites of the Catholic religion (364).

364. See the opposite opinion of Métraux I, p. 462.

The masks that the Chiriguano make to carry during the Carnival fiestas are also modern objects. Some such Chiriguano masks are shown in drawings by Nordenskiöld and Métraux (365).

365. Nord. 1, Fig. 119. Métraux I, Plate 86 and Fig. 121.